

# America

JUNE 11, 1949

Vol. 81, Number 10

A CATHOLIC REVIEW OF THE WEEK

JUN 7 1949

## **Cana: apostolate of Christian marriage**

*Husbands and wives learn life in Christ*

JOHN AND EILEEN FARRELL

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## CONTENTS

America, June 11, 1949

Current Comment . . . . . 329

Washington Front..Wilfrid Parsons 333

Underscorings . . . . .C. K. 333

Editorials . . . . . 334

The right to be unruly

Business and socialism

Helping our friends

1950: year of mercy

1950: year of dedication

### Articles

Canas: apostolate of Christian  
marriage . . . . . 337  
John and Eileen Farrell

Paul Blanchard and the Catholic  
Church:

II—The great Catholic

conspiracy . . . . . 339

George H. Dunne, S.J.

A home for Rosa . . . . . 341

Margaret Coleman

Literature and Arts . . . . . 342

Sean O'Casey, fare thee well  
Walter O'Hearn

Grace after prayer (Poem)

Sister Mary St. Virginia, B.V.M.

Books . . . . .Reviewed by

Rumania Under the Soviet Yoke.. 344  
Edward Duff

Opus 21 . . . . . 344

Thomas J. Fitzmorris

From the editor's shelves . . . . . 344

The Word . . . . .Joseph A. Breig 345

Theatre . . . . .Theophilus Lewis 346

Films . . . . .Moira Walsh 346

Parade . . . . .John A. Toomey 347

Correspondence . . . . . 348

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## Betrayal in Washington

Our sympathy goes to Secretary of State Acheson, who, in the midst of a spectacular personal success at the Paris Conference of Foreign Ministers, was suddenly sabotaged by Senate Democratic Leader Lucas and the Senate Democratic Policy Committee, President Truman concurring. Their decision to postpone ratification of the Atlantic Pact in favor of immediate debate on the Taft-Hartley labor law was the most shocking piece of betrayal we have witnessed in years. Here is Mr. Acheson cabling from Paris on May 27 an urgent request that the Pact and its accompanying military-aid program be ratified at once. On May 31 Senator Lucas is reported ready to urge the President to ask Congress to speed ratification of the Pact. Administration leaders are said to be concerned lest delay in ratifying the Pact might postpone action on the arms-aid program until next session. On the same day, however, Philip Murray, CIO head, releases a letter to Senator Lucas demanding that Congress should not adjourn until it had enacted substantial sections of the "Fair Deal" program. Although Mr. Murray did not ask for top priority for the Taft-Hartley debate, that is what he got, as Administration leaders did a complete about-face the same day. The nation will want to know why. Was it the coincidence of Mr. Murray's letter and Vishinsky's rejection the same day of the Western plan for unification of Germany? Did the Democratic leadership, in a snap judgment, decide that the cause was already lost at Paris and that Mr. Acheson should be left to shift for himself, while the Party conciliated the powerful CIO?

### Ratification can't wait

If this is what happened, the Party made a short-sighted, and what may even become a calamitous, decision. The imminent failure of the Paris Conference means that the cold war, fraught as always with the danger of an explosion, will shortly be resumed. Not only the Pact but the military-aid program is needed to discourage permanently the expansionist ambitions of the Soviets, and to encourage at the same time the feeling of security without which the Western Europeans will falter in their fight for economic recovery. If we postpone action on the Pact to the end of the session, the military-aid program will be lost in the last-minute shuffle. The Pact would then be robbed of most of its intended effect. The CIO, which supports the Pact, should show the statesmanship which our congressional leaders seem to lack, and urge that enough time be taken now for prompt ratification of the Pact and passage of its complementary arms-aid program.

### "Atomic energy is your business"

If we had tried for four years to arouse public interest in the life-or-death problem of atomic energy, only to be met at every turn by the public's indifference and even apathy, we might dream up a scheme like this: "Let's get a Senator to denounce Dave Lilienthal, head of the Atomic Energy Commission. Make the denunciation strong and sweeping, like 'incredible mismanagement,'

## CURRENT COMMENT

and flavor it with a little communist paprika. Then have Mr. Lilienthal denounce the Senator as un-American, and invite a full investigation of the Commission's whole program. The public dearly loves an investigation. The folks will eat it up, and get at least a general idea of the atomic problem." We don't charge any such collusion. But we believe that, if they can be kept on an objective plane, the Hickenlooper-Lilienthal hearings before the Joint Congressional Committee on Atomic Energy can increase public awareness of the deadly seriousness of the question, "what will we do with the atom?" So far all efforts at public education about atomic energy have failed. The National Committee on Atomic Information, set up by seventy national organizations in November, 1945, folded a year ago for lack of funds. The Emergency Committee of Atomic Scientists, which raised hundreds of thousands of dollars to finance various atomic education ventures, has lapsed into inaction. The atomic scientists themselves, after three years of intensive effort to arouse public interest, have withdrawn, baffled and defeated, into their laboratories. The five members of the Commission have given many public lectures, but have failed to develop an effective information service. At Crawfordsville, Indiana, Mr. Lilienthal expressed the hope in 1947 that

The American people, talking these things over in all the Crawfordsvilles of this broad land, will get a feeling for this subject, an understanding of the essentials of this new force that may make the difference between calamity and progress.

He may get his wish in 1949. Nothing better than the current hearings could have been devised to start the folks talking in U. S. Crawfordsvilles. Awakening the American public to the implications of our atomic program is far more necessary than assessing Mr. Lilienthal's record.

### Probing the merits of Federal aid

Federal aid to education, adopted by the Senate, must still pass the House. Graham A. Barden of North Carolina proposed the companion bill, H.R. 4643, which would prohibit the use of Federal funds for public-welfare services like bus transportation to students in nonpublic schools. This feature is not likely to stand up under criticism. But even without it, the House bill will prove as unfair and objectionable as its Senate counterpart. The most searching criticism of the principles underlying the

Senate bill was made, oddly enough, before the House subcommittee on education. Eugene J. McCarthy (D., Minn.), former acting chairman of the department of sociology of St. Thomas College, St. Paul, laid bare the weak spots in the proposed legislation. In his testimony of May 24 he attacked the Senate bill on the score that its provisions do not limit themselves to the purpose of "equalizing educational opportunity," which is supposed to be the basic purpose of the bill.

S.246 makes provision for equalization up to a \$55 program of expenditures [per pupil, annually]. Once this program has been provided, funds made available to the States may be spent by the State educational authorities as they see fit. . . . I have been told that of the proposed grant of some \$300 million, only about \$50 million will be spent in bringing up expenditures to the \$55 level. It would mean that State authorities will be handed some \$250 million to spend as they see fit.

Mr. McCarthy therefore objected to furnishing the wealthier States \$5 per pupil annually, because this expenditure has nothing to do with "equalizing educational opportunities." The wealthier States already spend much more than \$55 per pupil every year.

If equalization is our objective, we should write a law which will insure it within reasonable limits to children and young people in our Possessions, to the children and young people of the Negro and oriental races, and to the children and young people who, for religious or other special reasons, attend non-public schools.

. . . I hold that government, State or Federal, once it accepts the responsibility of supporting education, has the responsibility to grant that aid to every school, or to every pupil who is attending an accredited school.

Young Mr. McCarthy—he is just thirty-three—went on to show that only with such perfect equality can the right and duty of parents to shape the religious education of their children be protected. There is no answer to this argument. No one ever tries to answer it.

### ***Toward state monopoly of education***

Professor John L. Childs of Teachers College, Columbia University, has a novel "plan" to deprive Catholic parents of their right to send their children to Catholic schools. He wants to change our compulsory school laws in the States to require "each child to spend at least one-half of the compulsory school period in the common, or public, schools." Although the Supreme Court in 1925 ruled *unanimously* that the State of Oregon could not

require all children to attend public schools, Mr. Childs thinks legislation requiring such attendance on the "at least one-half" principle might get Court approval. Why? Because of a "growing conflict" between the educational policies of the Catholic Church and the program of the public schools. *In what respect?* Because we teach the Catholic religion in our schools? Is the teaching of Catholicism in schools to be made—indirectly—*illegal* in the United States? Or is Mr. Childs just one of those "totalitarian liberals" who are betraying American freedom at home? The issue here, as well as abroad, is religious freedom, and we are its champions.

### ***"Threat to academic freedom"***

The teaching profession in America is itself largely responsible for the alarm and confusion now felt over the "threat to academic freedom." This "threat" comes from two sources. One is the action of educational administrators who on ideological grounds either dismiss or refuse to renew the contracts of professors. The University of Washington case brought this issue to a head (AM. 2/5, p. 474; 2/12, p. 506). President Allen defended the action of the Board of Regents on the proposition that a Communist could not even pretend to pursue truth freely because of his allegiance to the "party line." The other source of anxiety is that State legislatures are requiring "loyalty oaths" of all teachers. They must swear that they are not members of any "subversive" organization with "foreign" allegiances. According to a survey made by Benjamin Fine (N. Y. Times, May 29-30, 1949), most college professors agree that a Communist should not be allowed to teach in an American institution, because he advocates the use of violence to overthrow the American political system. They are alarmed about State legislation, however, because of the difficulty of specifying what organizations are "subversive."

### ***We have an American philosophy***

The entire debate suffers from the weakness of superficial premises. "Academic freedom" is based on the alleged right of "untrammelled inquiry." This alleged right assumes that American education and American society have no agreed-upon philosophical foundations, that we are always groping in the dark in the hope of finding some "truth" we can hang onto. *This is not true.* Our constitutional system is based upon a political philosophy. That philosophy is expressed in 1) the Declaration of Independence; 2) the official declarations of our Presidents, especially their Thanksgiving Day proclamations; and 3) the writings of our early statesmen. Although this constitutional system protects the freedom of individuals who wish to disseminate doctrines subversive of the American tradition, it certainly does not require any school, public or private, to tolerate such teaching. If people want to teach atheistic materialism and Marxist political doctrine, let them build their own schools. Legislating teachers into loyalty is the last resort of a people unable to control its schools by finding the right men to run them. Why do so few educators realize

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that much of what is taught in American schools, including our law schools, is more dangerous to American liberties than encouragement of "the violent overthrow of our government"?

### ***Freedom from bigotry***

The editor and publishers of the *Nation* lost yet another round in their fight to compel the New York City school libraries to take their magazine when the State Commissioner of Education, Francis T. Spaulding, on May 27 upheld the right of the City Board of Education to use its own judgment as to what magazines it would place in the city's public-school libraries. Over a year ago, on June 8, the Board of Superintendents of the New York City school system took the *Nation* off the list of magazines approved for the libraries of public high schools in the city. The reason for this action was a long series of articles by Paul Blanshard, published in the *Nation* between November 1, 1947 and June 5, 1948, in which Catholic beliefs and practices were held up to ridicule. (Rev. George H. Dunne's article, page 339 of this issue, gives an idea of the Blanshard technique.) Instantly cries of "censorship" and "freedom of the press" were raised—in complete disregard of the fact that nobody was censoring the *Nation*, and that it remained, and still remains, as free as ever to print whatever anti-Catholic nonsense it thinks its readers will stand for. The real issues, which at least some of those raising the clamor about freedom of the press must be intelligent enough to see, are simply these: 1) has the Board of Education the right to exclude from its school libraries publications which promote religious bigotry? 2) did the Blanshard articles promote religious bigotry? An honest answer to those two questions would blow the *Nation's* case sky high. One final query suggests itself: if the Blanshard articles are not anti-Catholic bigotry, just what is anti-Catholic bigotry?

### ***Jersey Anti-Strike Law voided***

With all seven judges in agreement, the New Jersey Supreme Court, on May 26, found the State's rigorous Utility Anti-Strike Law unconstitutional. The reason: the compulsory-arbitration procedure, which was the heart of the Act, involved an invalid delegation of legislative power to an administrative agency. Said the Court:

While there is no doubt that the legislature may delegate to an administrative body the exercise of a limited portion of its legislative power with respect to some specific subject matter, such delegation of legislative power must always prescribe the standards that are to govern the administrative agency in the exercise of the powers thus delegated to it.

The New Jersey law failed to establish such standards, even though, as Chief Justice Arthur T. Vanderbilt noted, the omission of standards in the case of compulsory arbitration is especially dangerous. By its very nature, arbitration is subject to considerations of expediency and such ideas of justice as the individual arbitrators may have. It does not normally consider the interests of third parties. But in adjudicating disputes in public utilities, the public is always an interested third party.

Every increase in costs resulting from an arbitrator's award affects its pocketbook. Since the New Jersey law nowhere directed Boards of Arbitration to consider the rights of the public, the Court was obliged to hold it unconstitutional. The effect of this decision on the anti-strike laws of other States will not be very great. Most of them already furnish the standards that were absent in the Jersey case. Its significance lies rather in a warning to labor and management to settle their differences among themselves. If compulsory arbitration comes to the private sector of the economy, it will come decked out with legislative criteria for the arbitrators which will have the effect of sharply limiting the freedom of both unions and employers.

### ***Corporate prosperity***

For ten years following the crash in 1929, many an American business scrambled to keep its financial head above water. Then came the war with its omnivorous demands on U. S. production. When the Japanese surrendered in the late summer of 1945, American business, despite price controls and renegotiation of war contracts, was in the best financial shape in its history. High volume of output was the reason. Though unit profit margins were held down by public policy, total profits, after taxes, exceeded all previous records. What has happened in the years of peace since then? Toward the end of May the Securities and Exchange Commission announced that the 1,322 companies which report to it had scaled new heights of prosperity. In 1948 their sales increased from approximately \$96 billion in record-breaking 1947 to \$111 billion, and their net profits jumped 21.1 per cent, from \$6.6 billion to \$8 billion. During the same period total assets rose from \$67.4 to \$76.3 billion, and working capital from \$24.2 to \$26.7 billion. Profits as a percentage of sales went from 6.9 per cent to 7.2 per cent; as a percentage of investment (capital stock and surplus) they increased from 17 per cent to 18.5 per cent. Without doubt American corporations are in fine shape to meet whatever stormy weather may lie ahead. By the same token they are well prepared to take measures which will help to avoid stormy weather. One of the reasons the economic barometer has been falling the past five months is that many consumers have been priced out of the market. So long as corporations are earning 18.5 per cent on their investment, they might well reduce prices to put their products within reach of more buyers.

### ***The crucial question***

Unitarianism, some wag remarked, is one of those flexible faiths that don't interfere with your personal political or religious views. The question whether the church of Ralph Waldo Emerson and William Ellery Channing holds a religious faith at all these days was publicly raised at Boston during the 124th anniversary meeting of the American Unitarian Association. Ex-Governor Robert F. Bradford, direct descendant of Governor William Bradford of the Plymouth Colony, wanted some official assurance from the convention that he could continue to consider himself a Christian while remaining a

Unitarian. The issue was left unsettled. A resolution was passed, however, pledging funds to fight radio station WLAW, which cancelled "as not in the public interest" an Easter Sunday broadcast by the Rev. Kenneth L. Patton impugning Christ's resurrection. Elimination of exemption for theological students under the Selective Service Act was urged by the convention. The resolutions are in keeping with the Unitarian sponsorship of Paul Blanshard's *American Freedom and Catholic Power*. Mr. Blanshard's basic complaint is not against Catholicism but against the claims of all supernatural religion. Governor Bradford's demand of his fellow-Unitarians, "We must agree on some central focus point," has echoes of an ancient question, "What think you of Christ?" Answering that question helps to appraise the Blanshard book.

### **Church crisis-bound in satellites**

"Same train, same train," runs the old Negro spiritual, "Same train carry my mother; Same train carry my sister; Same train be back tomorrer, Same train, same train." The same Moscow train is carrying the Catholic Church towards an open crisis in each of the Eastern European countries. *Poland*: Msgr. Zygmunt Kaczynski, former director of Catholic information, is charged by Warsaw's chief military prosecutor with "belonging to an anti-state organization and participating in activities detrimental to the state." *Czechoslovakia*: Archbishop Beran of Prague, after making every reasonable concession to the country's communist Government, refuses to allow the "loyalty pledge," which would spell death to the Church's spiritual independence. It is reported that 150 priests are in prison for alleged "plotting" against the Government. Collections are forbidden in Catholic churches, and a communist congress declares the country must become completely communist. *Rumania*: All state allowances are cut off from two bishops and 135 other Catholic clergy, and the usual "plot" charges are laid against Bishop Gerald V. O'Hara, of Savannah, no longer active as Apostolic Delegate to Rumania. In each case the identical pattern is developing: accusations of intrigue, etc. Don't doubt or hesitate, Czech or Hungarian or Polish or Rumanian or Slovak brother. The train will be back tomorrow that carried your Baltic and Ukrainian brethren into slavery: same train, same train.

### **Eleventh hour in Asia**

The fall of Shanghai to the Communists and the unofficial announcement that American troops would be withdrawn from South Korea by the end of July underline the same fact: our strongholds in Asia are fast disappearing. If Japan is shut off from Chinese trade, it will become more and more of a liability. If the United States had any policy in Asia, there would still be time to slow down the onrush of communism in China. According to a dispatch from Canton in Stewart Alsop's column (N. Y. *Herald Tribune*, May 30), four areas in China will resist the Communists as long as they can. They are the provinces of Kwangsi, Yunnan, Szechuan and the northwest provinces dominated by "a tough, hard-fighting Moslem minority." If we tackled the problem of fortifying

their resistance, we might find that the British could help us greatly in other areas of Southeast Asia. The fact that India, Pakistan and Ceylon have elected to remain within the British Empire is encouraging. With assistance from France and the Netherlands, the links between India and China—Indo-China, Siam, Burma, Malaya and Indonesia—might still be saved. The London *Economist* for May 30 urged the British to throw economic forces into the struggle to win the young nationalisms of Southeast Asia to the side of freedom. We could certainly help. Unless we do, as Edgar Mowrer points out in the June *Fortune*, we are in grave danger of seeing our postwar foreign policy collapse through the miscalculation of a "quick victory" on which it was based. Is the Paris Conference Russia's way of distracting Mr. Acheson's attention from the crisis now rushing to a catastrophic climax in Asia?

### **Another split in Italian labor**

Though it makes a pretty stale story by now, the Communists, we may report for the sake of the record, have succeeded in disrupting another labor organization. Last fall the Christian Democrats in Italy, disgusted with the demagogic political rioting which followed the attempted assassination of communist boss Togliatti, withdrew from the Italian General Labor Federation (CGIL). They immediately set about forming a new group which would be devoted exclusively to democratic, non-political trade unionism. Within six months the Free Italian Labor Federation (LCGIL) boasted a million members. The remaining democratic elements in CGIL—the right-wing Socialists and the Republicans—have now decided to pull stakes and get out. They were forced to do this because the Communists, pursuing their usual rule-or-ruin policy, have lately been terrorizing non-communist workers who refuse to submit to their dictation. With the right-wing Socialists and Republicans gone, the CGIL has lost the last shreds of respectability. It is now completely the creature of Moscow. On the other hand, the democratic elements are in none too good a position to vie with the Red Fascists for the loyalty of Italian workers. The bolting right-wing Socialists and Republicans, who represent about 200,000 workers, have refused to affiliate with the LCGIL. Instead they are establishing a third labor federation. The sole reason for this regrettable and illogical decision is anti-clericalism, which remains strong among many Italian workers.

### **Lighter garb for summer**

With the oncoming of summer, AMERICA this week goes into the somewhat abbreviated page-length adopted last year for the warm season. Much of the sloughing-off is due to advertising, which falls as the temperature rises. Our readers, spending more time vacationing, absorbing sun on the beaches and pursuing the elusive pill on the links, need worry less about the serious reading awaiting them at home. The editorial staff, too, will face a slightly less heavy burden week by week. The world moves on, however, and you can depend on us to keep reporting and commenting on events vital to all of us.

## WASHINGTON FRONT

The first week of June gave the country a pretty good idea of the quality of its present Government.

In contrast with past years, the House of Representatives has the best record. It began the good work early in the session by curbing the power of its hitherto omnipotent Rules Committee, which had been able to hold up arbitrarily any or all legislation. The House has passed all its major appropriation bills. This was due to a rare combination of leadership given by Majority Leader McCormack and Speaker Rayburn and of obscure hard work by dozens of members on the many subcommittees of the House.

As a result of this unprecedented situation, the House now finds itself in the strange position of having nothing to do—except to act on the welfare projects proposed by the President. Committees are now busily at work in many directions along these lines.

The Senate is, and will continue to be, the bottleneck in legislation. This is only partly due to the inveterate Senate habit of taking its time, and of unlimited "debate" (which means speeches on everything under the sun). It also has more work to do than the House; e.g., on the ratification of the North Atlantic Treaty.

The real trouble, however, is that the party system in Congress has broken down. The Democratic Party, particularly, is broken in two (or maybe three). Take almost any vote, especially if it is at all close, and you will see the Democrats dividing almost in half on each side. The Republicans divide almost as badly, but analysis will show that on any controversial measure a relatively small group of Republicans really holds the balance of power in both Houses of Congress.

This brings us to the Presidency. As I have often remarked before, in our system the President is not only the Chief Executive; he is also the leader of his own party. Mr. Truman has all but abdicated this second function. This is not due alone to his lack of personal magnetism, or to the reaction from the days of Roosevelt. Mr. Truman's party simply will not follow him. It seems to need only some urging from him for a large number of Democrats to go the other way. They will not even agree to give him what he wants for his own residence, the rickety White House, and it is not at all impossible that Mr. Truman and his family will live out his term in the Government's boarding house across the street.

This split in both party and government can have some serious consequences for the nation. Not to speak of housing, health and labor legislation, our position in the world can easily be compromised by failure to readopt reciprocal-trade legislation or to pass the program to rearm Western Europe, both essential components of our foreign policy. The prospects are that the session of 1950, an election year, will see an even worse sundering of national unity in Washington.

WILFRID PARSONS

## UNDERSCORINGS

Only four days before his death on May 30 at the age of 72, Cardinal Suhard, Archbishop of Paris, had attended a meeting of France's "Intellectual Week," where he spoke these memorable words:

The Church has always defended the proper role of reason. No more than it desires a theocracy does the Church want an imperialism of thought which would dictate all that men might say. The faith is never a school of timidity or narrow-mindedness. It hinders neither research nor progress but enlightens and elevates both.

During the few years he spent in Paris as successor to the dynamic Cardinal Verdier, Cardinal Suhard left a lasting impression on French thought and French Catholic Action by the initiative, ingenuity and intellectual grasp with which he strove to bridge the gap between the Church in his vast archdiocese and the great masses alienated from Christianity. His two pastoral letters, "The Decline and Rise of the Church," and "The Sense of God," have become part of the Catholic religious literature of our times.

► Over the usual "Church and State" protests by Protestant groups and the American Jewish Congress, Governor Williams of Michigan signed a bill broadening the existing authority of school districts to carry parochial and private school children in public school buses. This had been allowable before within a school district. The new bill allows transportation between school districts. To the protesters the Governor said: "I can see nothing in the bill which endangers the principle of separation of Church and State . . . The law's concern is for the physical welfare of the children. It does not affect in any way the nature of the instruction given them."

► Pending Judge Hensley's final rulings in the New Mexico case regarding nuns teaching in public schools, the State Attorney General declares that the State Board of Education is "in a position like a ship at sea without a rudder." He gave an interim opinion that parochial pupils may still ride in the public school buses.

► As a postscript to the article about Utah's new Trappist monastery (AM. 5/30, p. 158) comes a letter telling about the monastery's first Laymen's Retreat, May 14 and 15. Some twenty men were present, including, says our correspondent, one Mormon.

► The twenty-fifth anniversary of the establishment of the Cardinal Gibbons Institute, vocational and community school for Negroes at Ridge, Md., was celebrated June 5, along with that of the coming to Ridge of the Oblate Sisters of Providence (colored) in 1924. The Institute was founded as a cooperative enterprise by leading Eastern white and Negro Catholics. Its classes had to close down during the depression, in 1933, but were resumed, for a more local clientele, in 1938. Rev. John LaFarge, S.J., and Rev. Chester C. Ball, S.S.J., spoke at the celebration.

C.K.



## The right to be unruly

Last week we discussed the Terminiello free-speech case as an example of judicial "activism." The majority of the Supreme Court found no necessity for going into the serious issue of how local authorities are to maintain public order in the face of inflammatory utterances by disturbers of the peace. Instead, it dismissed the conviction on account of the trial judge's instructions.

In his twenty-five-page dissent, Justice Jackson took occasion to warn the Court that its "recent decisions have almost immunized" advocates of violence from any form of police control. He cited one decision as far back as 1939, written by Justice Roberts and concurred in by Chief Justice Hughes and Justice Stone. Of these decisions he declared:

Whatever the merits of any one of these decisions in isolation, and there were sound reasons for some of them, it cannot be denied that their cumulative effect has been a sharp handicap on municipal control of the streets and a dramatic encouragement of those who would use them in a battle of ideologies.

One may regard Mr. Jackson's talk of "the battle for the streets" as slightly melodramatic and colored by his immersion in the Nuremberg trials. Still, he has given the Court a timely reminder that it has gone overboard in its one-sided—and strictly Jeffersonian—concern for "freedom." The truly American—and Hamiltonian—concept of constitutional democracy balances society's twin needs of liberty and public order.

What did Father Terminiello say that menaced public order? Under what circumstances did he say it?

The circumstances were those of a bitterly anti-semitic and semi-fascist mass meeting in the Chicago stadium. The announcement of the meeting was met by the opposition (apparently disturbers of the peace of the opposite camp) with mass picketing and a mass demonstration.

With tension high on both sides, Father Terminiello referred to non-Christians as "scum," "slimy scum," "the howling mob outside," "snakes" and "bedbugs." He used such inflammatory language as, "Do you wonder they were persecuted in other countries?" and "They are being led; there will be violence."

Since doors were broken down, about twenty-eight windows smashed, and bottles, stink bombs and brickbats thrown, Mr. Jackson was justified in saying of the trial court:

It was dealing with a riot and with a speech that provoked a hostile mob and incited a friendly one, and threatened violence between the two.

The police were unable to control the mob of 1,500 waiting outside, thus incited to violence.

The only way to prevent violent disorder is to arrest and penalize those who cause it. The only authority able to do this is local authority. Mr. Jackson's charge is that the Supreme Court has been crippling local authority, and we agree with him.

The constitutional guarantee of free speech, as the Court itself has ruled in recent years, is limited to the "exposition of ideas" and does not extend to the use of

## EDITORIALS

"epithets and personal abuse" having no connection with the communication of information or opinion.

The plain fact is that the present Court, appointed to liberalize the dogmatism of the "nine old men," has merely substituted another brand of dogmatism. "The Roosevelt Court," Professor C. Herman Pritchett has observed, "true enough, has rejected the absolutes of its predecessor, but has been unable to escape developing some of its own." What it forgets is that local governments must maintain public peace and order, and that excessive "liberties" put a constitutional premium on unreasonable annoyances and violence.

## Business and socialism

From all over the country businessmen came to New York for the May 26 meeting of the National Industrial Conference Board. The topic was "Socialism."

This was not the first time businessmen had gathered to discuss "socialism." In the interest of preserving the free-enterprise system, they have been discussing it, damning it, warning against it off and on for the past seventy-five years.

To put it conservatively, the public has not always been impressed by these anti-socialist crusades, and this for two reasons. In the first place, it has not been clear that businessmen know what they are talking about. Under the general heading of "socialism" they have condemned such legitimate governmental intervention in economic affairs as the progressive income tax, minimum-wage and maximum-hour legislation, slum clearance and public housing for low-income families, and the Tennessee Valley Authority. On too many occasions, in fact, it has seemed that business leaders used "socialism" as a kind of bogey to frighten the country away from necessary social reform.

In addition to undermining their influence with the public, this careless use of language has created some dangerous confusion. If such a measure as the progressive income tax is tarred with the "socialist" brush, then those who advocate it are made to appear Socialists, even though they may be among the most intelligent opponents of socialism in the country. Thus socialism acquires a respectability and an influence which it does not deserve. To make matters worse, the average citizen, hearing that the progressive income tax is socialistic, is inclined to say: "Well, if this is socialism, let's have more of it." This is scarcely the reaction business propaganda aims to produce.

In the second place, well-informed citizens are inclined to question the sincerity of business attacks on "social-



ism." They recall occasions when some of the most vociferous opponents of "socialism" stood in line at Washington accepting government handouts.

We may cite a fairly fresh example. On May 25 the press carried the testimony of E. V. (Eddie) Rickenbacker, president of Eastern Airlines and a very articulate exponent of competitive capitalism, before a subcommittee of the Senate Committee on Commerce. Mr. Rickenbacker charged that the airlines are suffering from "too much coddling and wet nursing." He said that the Government should stop shielding them from the facts of life, that it should let them be exposed "to the inexorable laws that apply to business in general." If permitted to take over five other companies, Eastern Airlines, he asserted, would run them profitably without the airmail subsidy they now receive.

Much impressed by this testimony, Senator Edwin C. Johnson asked the Chairman of the Civil Aeronautics Board, Joseph J. O'Connell, what he thought of saving the Government \$10,401,000 a year by permitting Eastern Airlines to acquire the five companies. Mr. O'Connell replied very simply that in the course of recent informal talks on Eastern's proposal to buy Northeast Airlines, Mr. Rickenbacker had sought assurances that present mail pay rates would remain in effect for at least three years. Mr. O'Connell added that Eastern had also asked the Civil Aeronautics Board for higher mail pay on its Miami-San Juan route.

Reading this story, the public might reasonably conclude that Mr. Rickenbacker is somewhat more amenable to Federal wet-nursing than his testimony before the committee indicated. Unless he bobs up with an effective explanation of the seeming discrepancy, the public will likely take his blast at Federal subsidies with a few grains of salt.

The world is passing through a period of vast and rapid change. If we are to direct the forces of change into constructive, democratic channels, we must above all think clearly and keep the issues straight. For our part, the problem today is not so much socialism in the strict sense of the word, as the haphazard growth of government in ways that may in the future threaten our liberties. So far as the business sector of society goes, businessmen ought to be asking themselves why the Government, with popular approval, has enormously expanded its economic activities in the past twenty years. If, instead of raising the specter of socialism, they proceed in this way, they will no doubt discover that some of this expansion was good and, in the nature of things, necessary. But they will also discover that some of it was wholly unnecessary, flowing as it did from the failure of our economic groups, including business, to assume their proper share of responsibility for the national well-being. Such knowledge will indicate where the main effort of business should today be directed.

As we have pointed out before, the Committee for Economic Development has consistently taken this constructive approach. Businessmen who profess to be worried about "socialism" would be well advised to imitate the policies of CED.

## Helping our friends

On Washington's Birthday, 1947, Ferenc Nagy, Prime Minister of Hungary, a defeated nation supervised by an Allied Control Commission, appealed to the American Minister, H. F. Arthur Schoenfeld, under unusual circumstances. An official communiqué of the communist Minister of Interior had announced the uncovering of a conspiracy against the Republic involving prominent figures in Nagy's democratic Smallholders Party, which had won 57 per cent of the vote in the last elections. The conspiracy charge was the prelude to spectacular "confession" trials, the arrest and removal to Russia by Soviet authorities of Béla Kovacs, secretary-general and one of the three founders of the Smallholders Party, the forced resignation of Nagy, the flight of Béla Varga, Speaker of the Parliament, and wholesale suppression of liberty culminating in the one-slate elections held this past May 15. It was a process by which—in Mr. Schoenfeld's words—"the Soviet Union made Hungary a colony."

In the political crisis of February, 1947 Prime Minister Nagy asked the American Minister what support he could count on from the United States, a responsible occupying authority, pledged under the Yalta agreements to help Hungarians "create democratic institutions of their own choice." Mr. Schoenfeld reports his reply in the April, 1948 issue of *Foreign Affairs*: "I was able to convey to him [Nagy] only the assurance that the United States remained disposed to extend economic aid." With the Russians controlling Hungary's economy, it was an idle, even a stultifying answer.

On May 16 of this year Mr. Nagy made another appeal to the United States Government. With a group of Eastern European political leaders, including former Premier Stanislaw Mikolajczyk of Poland and Constantine Fotitch, former Yugoslav Ambassador to Washington, he called upon Assistant Secretary of State Dean Rusk. These leaders-in-exile of democratic forces in Eastern Europe drew attention to the plight of thousands of political refugees from Soviet-satellite countries who are unable to qualify for aid as displaced persons. Escape through the Iron Curtain is not easy. Those who flee are the hunted friends of the Western democracies. They escape, when they are successful, with their lives, their democratic beliefs and the clothes on their back. Very many of them, as the delegation told the State Department, "are quite literally starving." IRO funds are not available to them. American DP legislation inadvertently denies them the right of political asylum. Its "cut-off date" penalizes those who stayed behind to fight for democracy so long as there was any possibility of fighting.

The American Government and the International Refugee Organization are doing what they can. Such was the assurance Secretary Acheson later gave the delegation. A group of outstanding Americans announced on June 2 the formation of the National Committee for a Free Europe, Inc. with headquarters in New York City's Empire State Building. The committee, headed by former Ambassador Joseph M. Grew, will help leaders from communist-controlled countries to maintain themselves in

useful occupations during their enforced stay in the United States. It will assist them in their efforts to keep alive in their fellow citizens in Europe the ideals of freedom.

Another group of private citizens, with Admiral Richard E. Byrd as chairman, have announced an Iron Curtain Refugee Campaign (103 Park Avenue, New York 17) that hopes to send 100,000 CARE food packages before the end of June to the thousands of people who are escaping from communist-dominated Europe at the rate of over a thousand a week. Each CARE package costing \$10 will feed one person for nearly two weeks. It is a practical, if limited, way of helping our friends.

In the meantime Ferenc Nagy must be wistfully thinking of Louis Kossuth, another Hungarian democrat, brought to our shores a hundred years ago aboard an American naval vessel and formally welcomed in Washington by both House and Senate.

### ***1950: year of mercy***

During 1950, countless people will seek to fulfill the requirements of the Holy Year. In his Holy Year proclamation on May 26, Pope Pius XII expressed the desire that "huge multitudes" may overcome obstacles of expense and distance and come to Rome in person. Each of these pilgrims, on entering the portals of the four great Roman basilicas, will know that the healing spiritual power of the Church of God and the great treasures of the faith of Christ and the saints are placed at the disposal of each of her members, however lowly. Those who cannot visit Rome may likewise draw from this vast reservoir of spiritual grace by fulfilling the prescriptions of the Jubilee in their own parishes.

Christ's Church does not derive her power to dispense spiritual aids from her size, her age or her prestige. She derives it directly from her Founder, the Crucified and Risen Saviour, who gave to His first Vicar the power of binding and loosing, and said to His apostles: "Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained." She is empowered not only to remit the actual guilt of sin in His name, but also to provide the sinner, as St. Thomas says, with the means of paying the debt of penalty for his sin. Besides placing these spiritual remedies at the disposal of her children, the Church, during the Holy Year, urges a variety of good works which lead to what the Pope speaks of as "a renewal of life": graces of knowledge and faith for an unbelieving world; of courage and purity and hope for a despairing and lustful world; of unity and love for a world torn by suspicion and hatred.

As a condition for sharing in her spiritual riches, the Church asks but little on our part. She attaches her indulgences not to some kind of formalistic acts, but to ennobling and purifying practices. Some of these demand special faith, effort and devotion and take the place of rude bodily penances prescribed for the Christians of early days.

In this latter class are the conditions laid down for the Holy Year. Their performance is a magnificent affirma-

tion of world-wide Catholicity. Veiled in the Holy Eucharist, the Saviour comes in person to each of us in all places and in every season. The pilgrimages and visits prescribed for the Holy Year may be thought of as a slight return for so great a favor. The least we can do is to carry them out in that spirit of piety and contrition to which the Pope, in his proclamation, so fervently exhorts the faithful.

### ***1950: year of dedication***

There is also another equally compelling aspect of the Jubilee year which we wish we could declare with all the clarity and emphasis that it demands.

Just as the Holy Year channels the full riches of Christ's Church to each individual person, so it is also a time when each person has the opportunity to contribute in a special manner his own particular gift to the Church by making Christ's world intentions his own.

The year of Jubilee is a time of remission for the past. It is also a time of dedication for the future, a time when all Christians are called to rise from the shackles of a narrow and purely individualistic type of piety, and strive to acquire, in the truest and most Catholic sense, the "mind of Christ." There is no surer way to fulfill that intention and hope than by making the Church's world concerns our own.

"You certainly do not ignore, beloved children," says the Pope in his Holy Year proclamation, "what are the general intentions of the Roman Pontiffs. We desire, none the less, to set forth Our own particular ones with respect to the forthcoming Holy Year with greater precision and clarity." He then enumerates some of these issues:

1. The Church's God-given rights, subtly attacked even by those who profess to be her friends.
2. The forlorn condition of people who are ignorant of Catholic truth, or who have strayed from the Faith or even hate and deny God.
3. The speedy return of tranquillity everywhere, but "especially in Palestine."
4. Settlement of social problems, and therewith of the conflict of social classes.
5. The situation of the needy and homeless, of the great armies of refugees; and of prisoners who are still being detained.
6. The capital issue of world peace, and the agonizing plight of those who are now suffering persecution for justice's sake.

Many more of these world issues could be named, some of which are set forth in the monthly intentions of the Apostleship of Prayer (League of the Sacred Heart) for 1950. Let us remember the important thing. The more completely we go out of ourselves and enter, heart and mind, body and soul, through study, prayer, action and sacrifice into the fulfillment of those world aims which the Holy Father never ceases to point out to us, the more richly shall we share in the boundless resources of mercy and grace that the Church brings to each of her children during the Year of Jubilee.

# ***Cana: an apostolate of Christian marriage***

***John and Eileen Farrell***

SIX YEARS HAVE PASSED since Rev. John P. Delaney, S.J., conducted for a group of married couples in New York the first "Family Renewal Day," developed from a similar activity in France. Five years ago such Days were first given in Chicago and St. Louis. Meanwhile Rev. Edward Dowling, S.J., chose, for what already appeared to be a nascent movement, its permanent name—The Cana Conference. November 1, 1947 Rev. Edward Duff, S.J., presented AMERICA readers with a picture of Cana's infancy. In the same month the bishops of the United States gave full approval to the Cana Conference at their annual meeting and included it in the work of the Family Life Bureau of the National Catholic Welfare Conference.

Since then the youngest of apostolates has attained stature and clear-cut features. Out of the fervent labors of married people and priests in the movement, Cana has emerged as an answer to Pope Pius XI's appeal (*Casti Connubii*, 1930) for the re-Christianization of marriage. To keep the flock from those "poisoned pastures" which the Pope saw "as from a watchtower," Cana beckons them to the flowering fields of matrimonial grace. The sun which shines upon these fields is the concept of husband and wife as symbols of Christ and His Church. "For matrimonial faith demands that husband and wife be joined in an especially holy and pure love, not as adulterers love each other, but as Christ loved the Church. This precept the Apostle laid down when he said, 'Husbands, love your wives as Christ also loved the Church' " (*Casti Connubii*).

That the married may envision and pursue this tremendous love, Cana seeks to teach them the full meaning of marriage. Thus, at a Cana Conference, married couples view their union on its several planes—psychological, physical and spiritual. The fundamentals of male and female psychology show them God's plan in creating each sex complementary to the other; scientific information about their own and each other's conformation helps them to cultivate understanding, patience, tolerance, along with admiration and affection, just as the right attitude about their physical union will help them find therein the harmony and gladness God intended.

Both physical and psychological aspects of concord are discussed, not as entities but as necessary parts of complete marriage and as necessary and joyful counterparts of the unity of spirit which perfects husband and wife. As a result, husband and wife see marriage entire and in perspective, as the holy vocation, the shared life, to which God has called them, and as the means of their sanctification.

*John and Eileen (Mr. and Mrs.) Farrell are at present the editors of the Couplet, a monthly publication designed to keep Cana families informed of their organization's activities and to provide a general picture of the life of the movement. The Farrells live in Oak Park, Ill., and have been active in Cana work for the past two years.*

The practical details of this shared life—such matters as bills, budgets, tempers, temperaments, in-laws, living conditions—are not ignored; but the success of any Cana Day may be reckoned by the appreciation which the couples acquire of the sacramentality of their union and the great mystery which it symbolizes. Cana was never intended to be a marriage clinic or a means of mending matrimonial rifts, though occasionally it has that effect. It seeks, rather, to prepare an élite—to provide part of the total leaven of Catholic Action. This élite will be composed of newlyweds and middle-aged alike, of rich and poor, educated and uneducated, truly the "domestics of God."

This élite functions in two ways: first, in organizing small follow-up groups to keep the Cana ideal vital and active; and second, in advancing the work of recruiting couples and arranging for Conferences—the core of Cana. That the movement is taking root in all parts of the country is testimony to the effective work these couples are doing. This year is witnessing first Cana Days in many new places.

Not only is Cana attracting much attention here, but interest has been generated abroad. The February issue of *Ecclesia*, Vatican monthly illustrated review, contains an article on the Cana Conference, which it calls "a new form of apostolate promoting happy married life." In addition to describing the origins and activities of Cana, the article speaks of Father Dowling's great contributions in St. Louis and the work of Father Egan in Chicago under Cardinal Stritch.

## **CHICAGO SETS THE PACE**

The Cana idea has had a remarkable growth in Chicago since the time when its possibilities were first recognized by a group of men in Catholic Action and their chaplain. Realizing the value of the so-called "couples' retreat," they began to arrange Days and, with their wives, to recruit couples, find priests to conduct the retreats, plan for meals and baby-sitters. Great enthusiasm followed each Conference and, as word got around, a definite organization began to take shape. Meanwhile, Msgr. Edward Burke, Chancellor of the Archdiocese and head of its Marriage Court, had been scrutinizing Cana's beginnings. Then, after one full year of operation, the Cana Conference received an unprecedented boost. His Eminence, Samuel Cardinal Stritch, appointed a full-time Director and a central office, thus making the Chicago diocese the first of many dioceses which now have Cana Directors.

Father John Egan, the priest chosen for this work, found a solid foundation already laid and a group of



zealous lay people ready to devote themselves to broadening and deepening Cana's influence. Together they have developed and spread the work throughout the diocese; so that five separate, independent Cana divisions are now in operation, each comprising a group of parishes and each with a staff of officers and workers. In recent months there have also been a number of experiments with Cana Days on a parochial rather than a divisional basis—one of the most encouraging aspects of this parochial plan being that follow-up groups can more easily be formed.

Work has also been done on a limited scale with Advanced Conferences on Parent-Child Relationship, on Social Attitudes in the Home, on the Family and the Mass; but no formal plan has yet been developed for a follow-up Conference. Sunday Conferences are the rule, beginning with Mass and closing with Benediction and renewal of the marriage vows. Regional days are usually handled at a cost of five dollars per couple (two meals)—somewhat less for the parish days, when the women plan the meals. In either case, contributions are voluntary and secret.

In order to help keep the growing list of Cana families close to Cana's ideals and to provide a picture of the life of the movement, a lay staff publishes monthly a paper appropriately called *The Couplet*. For the statistically-minded, there have been 198 Cana Days in the Chicago Diocese for a total of 4,325 couples, conducted by 32 priests (17 secular and 15 regular).

#### PRE-CANA FOR ENGAGED COUPLES

Substantial as is Chicago's contribution to the Cana movement, its most memorable accomplishment has been the Pre-Cana Conference for engaged couples. Among the people who had labored to establish Cana there was one wife whose younger sister was engaged. Recalling her own ignorance of practically every aspect of married life in Christ, she wondered why there couldn't be a Conference to prepare couples for marriage. Outlining the content of such a Conference became a project for the Catholic Action groups. The suggestions resulting from their research, consolidated by Father James C. Voss and newspaperman Clem Lane, became the Pre-Cana Conference.

This consists of a Sunday-afternoon opening session conducted by a priest, followed by three Wednesday evening meetings. The first Wednesday meeting is addressed by a young married couple who, while they speak from experience on budgeting, in-laws, living quarters, also have authoritative comments to make on the joys of a family, on patience, humility, and togetherness in Christ. On the second, the couples are divided and a doctor addresses each group. (The medical staff, an invaluable part of Pre-Cana conferences, give freely of their time to both the evening lectures and the regular monthly doctors' meetings.)

The final session of Pre-Cana is again addressed by the priest, who explains the documents which prospective bride and groom will sign at the rectory of their wedding church. He then gives a recapitulation of the idea of

Christian marriage and the attitudes which bride and groom ought to have.

The Conferences are given in parish halls for couples from adjacent parishes, and so powerful has the word-of-mouth advertising for Pre-Cana been that there is now an average attendance of 80 couples at each new Conference. The total now stands at 5,700 couples. Assisting in the work of giving these Pre-Cana Conferences are 15 priests and 14 doctors, in addition to 8 married couples.



Pre-Cana has attracted a great deal of attention in secular circles in Chicago. It is not unusual to have non-Catholics in attendance. Since the first of the year, two metropolitan dailies have sent reporters to Pre-Cana sessions and have run their stories as feature articles. The enthusiastic letters and comments which daily find their way to the Cana office testify to the gratitude of the couples about to marry who have found in Pre-Cana the

solution to that modern anomaly described by His Holiness Pope Pius XII:

Whereas no one would dream of suddenly becoming a mechanic or an engineer, a doctor or a lawyer, without any apprenticeship or preparation, yet every day there are numbers of young men and women who marry without having given an instant's thought to preparing themselves for the arduous work of educating their children which awaits them.

#### MARRIAGE IS A CAREER

This spring Chicago has experimented with still another means of preparation for marriage, in the form of a lecture series, "Marriage is a Career," for single people. On the six Sundays of Lent the lectures were presented in three parish halls. Publicized through parish announcements, each series had an attendance of from six to eight hundred young people. As in the Pre-Cana Conference, a married couple and a doctor supplemented the talks given by the priest. A somewhat similar series on courtship and marriage was also presented by Cana at the University of Chicago under the sponsorship of the Calvert Club there. And for brides-to-be (many of whom had attended Pre-Cana) a week-end retreat was conducted early in May.

Thus in every possible area the Cana Conference of Chicago is endeavoring to reach the married and those who will marry, to lead them safely beyond the "poisoned pastures" to those joyous fields where they may live "godly in this world." For, in the words of Cardinal Stritch, "We seek in the Pre-Cana and Cana Conferences to build up in the lives of those to be wed and those having been wed the great Christian ideal of the family . . . We seek to make every family a sanctuary in human society from which there would come those worthy to build and prepare to build a Christian world."



# Paul Blanshard and the Catholic Church

George H. Dunne, S.J.

## II: The Great Catholic Conspiracy

SEVERAL YEARS AGO I delivered a speech before 15,000 people at an anti-Ku Klux Klan rally in Los Angeles. The audience represented a good cross-section of the community: predominantly working class and middle class with a sprinkling of the upper class. There were Gentiles and Jews, Protestants and Catholics. Undoubtedly there was a minority of Communists in the audience, possibly several hundred. The overwhelming majority were simply citizens concerned about the preservation of American and democratic ideals threatened by KKK terrorism. The chairman of the meeting was the Attorney General of California. I was one of eight speakers. Another was the District Attorney of San Francisco, a devout Catholic.

There was not a subversive word or an un-American word uttered in a single speech that night. There was a great deal said about the dignity of man, the inalienable rights of man, about justice, about charity, about fair play, about the brotherhood of man, about democracy. The audience responded with enthusiasm. I came away with the exalted feeling that such a demonstration and manifestation of the dynamism of democratic ideals inevitably arouses.

Subsequently two reports, one of four pages, the other of nineteen pages, were mailed upon stationery marked "Confidential" to the Coadjutor Bishop of the diocese, to my own superior, to certain parish priests and, I suppose, to others. These reports purported to describe the meeting in detail. They caused me a great deal of trouble.

The author of these documents, it turned out, was the chief of the private police force of a large industrial plant notorious for its anti-union labor policy. His thinking and consequently his reports were obviously controlled by two assumptions that reflected the bias of his mind: labor unions are "Red" and foreigners are "Reds."

When I read his two reports on the meeting—copies of them came into my hands—I was astounded. It was impossible to recognize in his description the meeting in which I had participated. Yet the curious thing about it was that his actual reporting from the factual point of view, apart from minor details, was substantially accurate. How did he manage to paint a wholly deceptive picture without deviating very materially from the facts?

By a very simple technique: he began with the assumption, simply stated as a categorical fact in the first paragraphs of his initial report, that the 15,000 people assembled in the Olympic auditorium were "a subversive group." Once that assumption was made, the most innocent details observable at any mass gathering acquired a sinister and conspiratorial flavor. For instance: "8:40

*In this second article on Paul Blanshard's American Freedom and Catholic Power, Father Dunne analyzes the techniques Mr. Blanshard employs in his attempt to present the religious, social and educational activities of the Catholic clergy and hierarchy as building blocks in an edifice of power. The third article will follow.*

P.M., people begin to arrive in the hall . . . 8:45, Father Dunne arrives and takes his place on the platform . . . 8:47, there are small groups of people clustered in the vestibule . . . 8:50, some people are going out, some coming in . . . 8:53, some are going upstairs, some coming down."

The conspiratorial atmosphere has been established. The mind of the unwary reader, who has himself witnessed exactly the same details at the fights, or the wrestling matches, at political conventions, businessmen's conventions, Rotary Club conventions, now begins to sense something sinister in all these goings on. The simple act of someone stepping outside to take a smoke, or leaving the balcony to hunt for the gentlemen's lavatory, becomes a significant detail in the vast mosaic of conspiracy that is being built up. The groups of people gathered in the vestibule (probably making dates for bowling the next night) become furtive, shadowy figures discussing in sibilant whispers the master plan for dynamiting the City Hall. When Father Dunne called upon the churches and the labor unions to spearhead the "fight for democracy," clearly he was urging his listeners to seize the weapons nearest at hand and pour out into the streets to man the barricades. Since Father Dunne is manifestly "an absolute subverter of the American way of life," his very virtues become vices. The fact that "he is clear, direct and intelligent in his presentation," that "he does not use notes, nor read his speech, gives the listener the impression that he is convinced of what he is saying. At no time does his audience lose the trend of his thoughts." For these very reasons, "Father Dunne becomes more dangerous."

Note the subtle way in which this kind of propaganda operates. The supposition of subversive conspiracy once accepted, then the very fact that Father Dunne speaks with sincerity proves that he is insincere; the fact that he speaks with conviction proves he is merely cunning.

Then there is the master touch. "Father Dunne speaks with a slight accent." Ah-ha! South Side Chicago with a heavy coating of Los Angeles, flavored with Chinese and French? More probably Jewish or Russian! In any event—foreign! The last doubt about his subversive character disappears.

What has all this to do with Paul Blanshard's book? A great deal. The technique so effectively employed by my friend, the industrial cop, to destroy my reputation is the technique employed by Blanshard against the Church. I recommend both documents to the political science departments of our universities as study material for their courses in Propaganda Analysis.

In the first paragraphs of his book, *American Freedom and Catholic Power*, Paul Blanshard states the premise

in terms of which all his facts will be interpreted. "The Catholic problem," as he sees it, is "the matter of the use and abuse of power by an organization that is not only a church but a state within a state, and a state above a state." From that point on Catholicism is dealt with as a vast conspiracy in which, as in all conspiracies, the masses of the people—in this case the Catholic laity—are helpless pawns and dupes, held in bondage and shrewdly manipulated by a closely knit and well-disciplined and extraordinarily efficient *Politburo*, which is the hierarchy, and its political commissars, who are "the priests."

The sole objective of the conspirators is "power." And since the "Catholic problem" is "not primarily a religious problem" but "a political problem" (Blanshard, *op. cit.*, p. 3), all the goings-on in the Catholic Church are related solely to the drive for power. If there are huge and magnificent Jewish synagogues in this country, as there are, and huge and magnificent Protestant churches, as there are, these edifices have presumably been built to provide fitting and adequate temples for the worship of Almighty God. But when Catholics build "a big church" (the italics are Blanshard's), as they "usually" do (actually, of course, for every "big" Catholic church in this country there are a dozen "little" churches), it is merely a "technique of denominational display." "The big church in the American community is the Catholic hierarchy's Exhibit A of ecclesiastical power" (p. 12). These "traditionally showy edifices must be weighed carefully in assessing the real hold of the Catholic hierarchy upon the American people" (*ibid.*).

In the parish to which I am presently attached a rapidly growing community has rendered the formerly commodious church wholly inadequate. In addition to the six Sunday Masses in the church, we now have four Masses in the school cafeteria. I am a daily ear-witness to the complaints of the people who do not like being shunted over to the cafeteria, or forced to stand jam-packed in the vestibule or in the nooks and alcoves of the church, and who are subjecting the pastor to constant pressure to build a larger church. Before long, despite his reluctance to add to the parish debt, he will be forced to yield. This is how conspiratorial priests impose intolerable burdens upon a mass of enslaved and powerless lay Catholics for the sole purpose of building huge monuments to ecclesiastical power.

When tens of thousands of Shriners parade through the streets of Chicago, this is simply a colorful and exciting spectacle about which no good American need be disturbed. But tens of thousands of members of the Holy Name Society parading through the streets of Boston are a sight to send cold chills through the spine of every patriotic Protestant American (p. 13). The pageantry of a Shriners' parade, with thousands of American businessmen looking oddly out of place in their Arab fezzes and baggy pants, is part of the great American tradition. The pageantry and ecclesiastical costumes of Catholic religious processions "annoy and disturb non-Catholic Americans" who ask "how did this medieval posturing ever get to the United States?" (p. 15).

It got here because this country—unlike many European countries, Protestant and Catholic, and now communist—believes in religious freedom. Most Americans, whether Protestant, Catholic or Jewish, are determined to preserve this freedom—the freedom to build churches and schools, to gather in halls or in stadia or to parade peacefully in the streets with whatever pageantry pleases them, and the freedom for people like Blanshard who are annoyed by the Cardinal's "red cloak three yards long" (p. 15) to go to the ball game when Catholics parade.

The busy offices of the Federal Council of Churches or of the Protestant Mission Societies or of the Anti-Defamation League are presumably a legitimate part of the American scene. The busy offices of the NCWC become a honeycombed nest of conspiracy "full of busy young priests, lobbyists, pamphleteers, journalists and lawyers, who coordinate the Catholic population of the country as one great pressure group when any 'Catholic issue' arises" (p. 29). Knowing how discouraged some of the people in the NCWC headquarters sometimes get in their efforts to bring understanding, to say nothing of acceptance, of Catholic social philosophy to the Catholic population, lay and clerical, I am sure they will be amazed to learn of their success in coordinating the Catholic body into "one great pressure group."

Every detail of the Catholic picture is part of the conspiratorial whole. Over and over again throughout his book Blanshard underlines the foreign or European "accent" of the Catholic Church in a fashion that establishes his relationship, whether he likes it or not, to the hundred-per-cent "white Protestant American" bigotry of the Bible Belt.

Blanshard lists several dozen Catholic organizations, ranging from the National Catholic Educational Association to the Catholic Total Abstinence Union (pp. 29, ff.). The assumption of conspiracy once made, it suffices to compile an impressive list of participating organizations to fortify the impression of conspiratorial and subversive tentacles reaching out into every cranny of American life. My friend in Los Angeles employed exactly the same technique in reporting the meeting I addressed.

To Blanshard it is significant that Catholic Action describes itself as "an army engaged in a holy war for religion" (p. 31). There is a phrase that should open the eyes of the most tolerantly inclined! As one who has actively participated in many Catholic Action cells I am in a position to reassure Blanshard's frightened readers. The nature of this "holy war" consists chiefly in frank self-criticism of one's own attitudes and behavior patterns in terms of Christian ideals of justice, charity and truth, and discussion of how to Christianize one's environment, chiefly by the force of example.



We are well beyond the point of absurdity when the annual selection of a Catholic Mother of the Year is described as part of the sinister plot — the hierarchy “boldly appropriating” an American idea and perverting that idea to its own sinister ends (p. 31). I do not know whether the Jewish people select a Jewish Mother of the Year, or the Methodists a Methodist Mother of the Year, but if they did, I should think it an altogether appropriate custom and not at all an act of sabotage.

By the end of his second chapter Blanshard is so carried away with his obsession about conspiracy that the most serious and damaging and sweeping charges are presented as incontrovertible facts: “Is it surprising that, with such a perfect instrument for the control of conduct, the priest does not hesitate to extend the directive power of the confessional into the regions of politics, sociology and economics?” (p. 39).

Lacking Blanshard's talent for sweeping generalizations incapable of proof, I cannot state categorically that no priest has ever introduced politics, sociology or economics into the confessional. I can state that in forty-four years as a Catholic I have gone to confession to literally hundreds of priests and have yet to hear anything remotely touching upon these matters mentioned by my confessor. In twenty-three years as a Jesuit I have lived on close terms of companionship with hundreds of priests. I think I know what their attitude towards the confessional is, and it is possible to say that Blanshard's charge is a grotesque caricature and a base libel.

Every object seen under water is a caricature. Blanshard sees everything Catholic through the aqueous prism of conspiracy.

## A home for Rosa

Margaret Coleman

WE ARE REJOICING today with our friend, Rosa. After a long and discouraging wait she has finally got an apartment in one of the two projects built in our town during WPA days. Rosa is friend to us and several other families because she gives us faithful service one or two days a week in menial household chores. We are glad that she has found an apartment. We know how long she had to wait; how much discouragement and heartbreak have gone into the waiting.

For the first time in her life, probably, Rosa will sleep under a roof that doesn't have, at least, one little leak; for the first time, she will sleep in a room where she can't hear the whistle of the wind through the cracks in the wall. For the first time, she can fall off to sleep peacefully without the noise of scampering rats in the walls. For the first time, she can get out of bed in the middle of the night to answer a child's call without the fear that her bare feet may touch the fur of a scampering rat or mouse. She can rest confident that the meager supply of groceries will be where she left them, not riddled by the attentions of a visiting rodent during the night.

A frigidaire, which most of us middle-class whites take for granted, is a novelty to Rosa. She will enjoy the luxury of a bath. Heretofore, the only plumbing conveniences she has had were a sink in the kitchen in which the family had to wash faces as well as their dishes, and a toilet which was generally a crude affair added to the back porch to meet sanitary regulations.

Indeed, no millionaire will ever experience the luxurious feeling of safety and comfort that Rosa and her four children will experience in their first decent home.

Tonight she can rest easy and recall with pleasure the fortitude she showed in her many trials and tribulations. She didn't lose heart when her home and furniture were burned. Her son was ill in the hospital at the time.

We who helped her by writing letters of recommendation, by calling and visiting the housing authorities in charge of the apartment—we can all rejoice with her that she has a decent home in which to live, a home befitting a person of Rosa's refinement and culture. Rosa is an educated person, but circumstances are such that her education has not aided her in going beyond her ancestors in making a living. Still, she brings to her daily work a steady heart, a determination to do her best and a knowledge that by her labor she can enable her children to go farther than she has been able to go. Even though she has not been able to use her education for further

financial advancement, she is using it to help her Parent-Teacher Organization; she is using her voice in the church choir, and setting a good Christian example to her children by Sunday attendance at church. Her children will have the heritage of a mother who felt that none of us is too good for any honest labor, whatever our education.



She is not falling by the wayside and grumbling about her fate, but is making an honest living in the only way open to her at present. She is paving the way for her children and other Negro children to take their place in a world of tomorrow, a world that will accept them and give them their rightful place.

The reason that so much responsibility rests on the shoulders of Rosa and her sister daily workers is that, in the South, the average white person never seeks contact with Negroes whose educational level is equal to, or higher than, his own. Few people know personally the Negro teacher, the Negro doctor, or the Negro college president. And Negroes who are in business, with few exceptions, do business only with other Negroes.

Rosa, though she may not realize it, is on the front line of race relations. Her work as a daily maid brings her into contact with people who may never have met an educated, cultivated Negro. The humiliations and sacrifices of her life are not all waste. By her daily example she is giving the lie, irrefutably, to the “Black Legend” of the essential inferiority of her people.



## Sean O'Casey, fare thee well

Walter O'Hearn

SEAN O'CASEY IS THE LAST, not the least, of the great line of Anglo-Irish playwrights, and his expanding autobiography is bound to be of interest to students of the drama. It also deserves study as a literary exercise. In the fourth volume, *Inishfallen, Fare Thee Well*,\* Mr. O'Casey has stopped imitating Joyce; he has abandoned the pretentious dream-sequences, has all but abandoned the cosmic punning after the manner of *Ulysses* which disfigured *Drums Under the Window*. He has returned to his own style, which is both lilting and lucid. The man has a natural sophistication in the ordering of words.

There one can draw a line beneath the credit entries in the ledger. O'Casey's matter, as distinct from his style, is simply the story of a man who is incredibly naive, who has drawn bitterness from life but no compensating wisdom—an Ishmael of a man who literally sweats venom. Here is a portrait, subtly revealing in ways beyond the author's presumed intention, of a man who never had a friend and would not know what to do with one if he had. Comrades he had in his rebel days, colleagues and patrons in the theatre, but obviously his heart sought warmth from none of them and had no warmth of its own to give.

One is prepared to make allowances for O'Casey for reasons which apply in his special case. When he attacks the Church he has no idea of what he is talking about. He is not another Jesuit-trained Joyce, an inverted Thomist turning the Thomists' own weapons against his own kind. He is a man who grew up in the Dublin slums, among Catholics but not of them. By birth he is not only an Irish Protestant but a very special type of Irish Protestant.

"We are a proud race, we Irish Protestants; we are the race of Grattan, of Emmett, of Wolfe Tone and Parnell," somebody has written, and with considerable justice. The upper-class Protestant of the Ascendancy was secure in his own milieu, and when he broke with his own kind he did so with the proud confidence of a Roosevelt breaking with his own kind. He was a whole man. An Ulster Protestant, be he rich or poor, is likewise a whole man, closely identified with his own community, sharing his old hatreds and his unreasonable pride with hundreds of thousands of his fellows. But the poorer Southern Irish Protestant is a fellow of a different stripe and in a different case. He is either a relic of old invasions, descended of the poor in spirit who lost out when the loot was shared around, or he is of native stock, descended of those who sold their old religion for a square meal. In either case he is likely to be scorned and disregarded by the well-

\*The fourth volume in an autobiographical series. Published by the Macmillan Company, New York. 396 pp. \$4.75. Previous volumes in the series: *I Knock at the Door*, *Pictures in the Hallway*, *Drums Under the Window*.

## LITERATURE AND ARTS

to-do of his own religion and by the Catholics of his own class.

From the internal evidence one concludes that O'Casey is of the latter breed, lacking even those peculiar consolations which others of his kind hugged to them as rags against an unfriendly wind—a feeling of superiority, a church of their own, an attachment to the English connection. O'Casey's mother, portrayed in all the books as a decent, hard-working Protestant body, had her Church of Ireland pastor and her chromos of the British Royal Family. Her son Jack, who Gaelicized his name to Sean, had none of these. He was a Republican and a class-conscious Socialist. He sought passionately to identify himself with the tide of revolt around him, but he was always apart and suspect. His background did not endear him to his Republican comrades and, to be fair, his powerful if wayward intellect also set him apart. Later, when his writing—wrung from him in the night like blood—won him an entrée among the intellectuals, O'Casey was a man nearing middle age, and his surly proletarian instinct was to fight off the friendship of the esthetes.

*Inishfallen, Fare Thee Well* is the story of Ireland's emergence as a nation and of Sean's emergence as a playwright, and of his final flight to England, where dwelt a young woman who had promised to tell him about the Soviet Union. It continues the erratic story of a man's development from the sour records of a slum childhood and youth (*I Knock at the Door*, *Pictures in the Hallway*) and of Easter Week (*Drums Under the Window*); and in it the hatreds of the earlier books ripen and burst.

Here is the real condemnation of O'Casey, whereby he stands convicted even in his own framework, or any of his frameworks. Judge him as a Protestant, a rebel or a Communist and he fails—for life has taught him nothing. It has not even matured him in his craft. That brief, creative sunburst before he left Ireland was O'Casey's great period. Today his plays go begging. This cannot be merely because producers are afraid of them. They were afraid of his early plays in Ireland, but they put them on the stage.

The hates accumulated in O'Casey's lifetime are so numerous that it would be easier to list the few people he admired. He almost loved Padraic Pearse. He admired the Rev. William Griffin, a Church of Ireland rector who put up the money so that Sean's sister could be "decently but not extravagantly buried." He had a



regard for two or three Catholic priests who rebelled against authority—indeed he dedicates the present volume to one of them, as he dedicated *Drums* to the Rev. Mr. Griffin. He is enthusiastic about Barry Fitzgerald's acting. He half admires, half scorns William Butler Yeats, and he is honestly grateful to Lady Gregory.

Further charity enters not into Mr. O'Casey's experiences of his countrymen. He gives a quick brush-off, tinged with faintest praise, to Michael Collins and de Valera alike. He is venomous when he comes to Tim Healy, and contemptuous of Arthur Griffith. He dislikes that fine actor, the late F. J. McCormick (Peter Judge), to the extent of now and then misspelling his name; and he contemns McCormick's wife, Miss Eileen Crowe. He boasts of his quarrels with Lennox Robinson and pours contempt on M. J. Dolan of the Abbey Company.

O'Casey's special venom—nearly all that he has left over after reserving a few buckets for the Catholic clergy—is spent on George William Russell ("AE"), a man by all accounts with a natural gift for friendship. On the internal evidence of the book one would say that Russell offered welcome to this awkward genius from the slums, was suspected of patronage and rejected. Into the fire with him and dance on his grave.

There is also a special chapter reserved for the Dublin critics, whose fault seems to have been that they put their finger on O'Casey's own defect as a dramatist. O'Casey quotes Austen Clarke to the effect that "Mr. O'Casey's work was a crude exploitation of our poorer people in the Anglo-Irish tradition that is now moribund."

Well, what is the matter with that? The matter seems to be that it is true. It had never occurred to the present writer until O'Casey himself brought it up in this book, licking the old wounds to his vanity. *The Plough and the Stars* and *Juno and the Paycock* belong with the great plays of this century, but they are Anglo-Irish plays. O'Casey wrote them with a sure ear for the cadence of Dublin speech but with more than the artist's detachment from the people, their hopes and failures. Though Fluther Good, "Captain" Jack Boyle and Joxer are great comic creations, they *are* in the Lever-Lover tradition; and their creator, himself rootless and unwhole, is a slum Somerville and Ross.

There is evidence of this in the final chapter, where O'Casey leaves for England. Ostensibly he is a fine, free spirit, shaking off the dust of a clerical Ireland. Actually, by his own admission, he misses the tinsel and the glitter of the Lord Lieutenants of the past, of the Dublin Castle society which he once watched from the pavements, and he mourns: "The Balfours said goodbye to Ireland and the Clancy name had come to take their place." This man may have Gaelicized his name and shouldered a musket but his yearnings are Anglo-Irish. Stripped of his pretenses, the Irish literary exile so often has a mean little motive of this kind. Joyce went out as a youth promising rather grandly to "forge the conscience of his race." From the evidence of his contemporaries (bolstered by the Shakespeare monolog in *Ulysses*), he was a good talker adrift in a race of brilliant talkers, and he went out among the Gauls and the Sassenachs so that

he could somehow manage to get a word in edgewise.

Perhaps something more should be said about O'Casey's anti-Catholicism: it is not quite enough merely to explain its background. He has a negative preoccupation with the Catholic Church, a hatred which the cliché-maker would assure us is akin to love. Although handicapped by his lack of knowledge, by his utter incapacity not only to believe but to believe that Catholics believe, he attempts to till the fields of theology and philosophy—a task for which he is spectacularly ill-equipped.

He has the hard-won culture of the self-taught man—wide, eccentric and spotty. He obviously believes he is demolishing the whole Catholic philosophical position when he sneers at Lourdes and assails Franz Werfel's *Song of Bernadette*. When he singles out Catholic thinkers to attack, his choice falls on Chesterton, Belloc, F. J. Sheed and Maisie Ward—all good, popular expositors who never claimed special knowledge or authority. It is as if a person who sought to demolish the communist myth based his attack on the writings of Anna Louise Strong rather than on Lenin and Marx. His authorities, like his targets, are of the periphery. When he chooses a text of his own, O'Casey goes to the last act of Shaw's *John Bull's Other Island* and cites a speech by the mad priest, Peter Keegan. Such anti-religious passion is violent enough but it is a surface passion and leaves the impression of a mind bruised on the surface by petty hurts, while remaining untouched by experience. Mr. O'Casey is sour, but he is not ripe.

(Mr. O'Hearn is a Canadian newspaperman, now living in New York.)

### Grace after prayer

The lilies unsolicitous for raiment  
Cling to your Father and are clothed; and I,  
With neither means nor thought of any payment,  
Lean thus in trust to you,  
Leaving unlisted needs to find reply  
The way the lilies do.

The birds that never reap, yet claim a ration,  
Can trace their quarters in your Father's trees;  
I, too, am deft in filing expectation  
With sentences unsaid,  
Letting my heartbeat say the litanies  
That keep me housed and fed.

But sometimes need expands, and there is more  
Than trust or certitude, O more than some  
Slim vase containing lilies to thank you for:  
Nor has a vase yet been  
Molded out of a poem to fit around  
The hour. No walls of sound  
Enclose the breath that breathes the Holy Ghost . . .  
Or frame a syllable for hiding in  
While you are uttered from  
Limits of being which are uttermost . . .

SISTER MARY ST. VIRGINIA, B.V.M.

## Death of a democracy

### RUMANIA UNDER THE SOVIET YOKE

By Reuben H. Markham. Meador, Boston. 601p. \$4

In 1940, according to the publicly announced Soviet data, there were 1,000 members in the Rumanian Communist Party. Today fifteen million people, the indestructible remnant of an ancient Roman colony, are serfs of the Soviet. Reuben H. Markham, who knows Southeastern Europe better than any other American reporter, explains how it happened.

The communist regime put in power by Russia, March 6, 1945, did not replace a pro-nazi or fascist or reactionary government. On the contrary, it suppressed a democratic coalition government that had brought Rumania out of the Axis onto the side of the Allies. Markham finds the fact significant: "So far in history Communists have never replaced tsarist, nazi, fascist or imperialist regimes. They have always waylaid democratic governments that have overthrown reactionary regimes."

The technique of that waylaying the book explains in complete detail: how racial antagonisms were exploited, the army made a tool of Soviet conquest, the labor unions seized, the Peasant Party enslaved, the law courts suborned, the schools, press and radio enchained, the churches relentlessly persecuted. It is a comprehensive account of how a communist state works, and what it does to the common people. Political liberty and religious freedom are dead in Rumania, victims of "democracy," like Julius Maniu, ending his days in an unknown prison. How has the country fared economically? Markham reports as follows:

Within two years after Vishinsky placed Rumania in communist hands, production fell to 45 per cent of what it was in 1938; the national income dropped from 1,300 million dollars to less than 600 million; the cost of living increased 24,600 per cent; banknote circulation jumped from 211 billion lei to 3,205 billion; and commercial exports practically ceased.

Markham's book is largely on-the-scene reporting. Thirty years ago he went to Bulgaria as an educational missionary. For twenty years he was foreign correspondent of the *Christian Science Monitor*. During much of World War II he was Deputy Director of OWI. With his knowledge of Balkan languages, his tours through the country in his old Chrysler supplied him with grass-roots information on the Soviet occupation. The Russians expelled him.

America's policy of appeasement is the melancholy background of Ru-

mania Under the Soviet Yoke. As a result of our futile compromises, says Markham,

The Bolshevik world had made a monkey of America. In addition, it had filled Rumanian jails, driven desperate Rumanian patriots to the woods, dug many a fresh Rumanian grave, robbed a people of its independence, destroyed the hopes of its common men and women, and placed fetters on a nation's property, mind and spirit. All that could have been foreseen as Byrnes signed the Moscow Protocol [of December, 1945].

Our acquiescence won us the contempt of the Russians. Vishinsky was in Bucharest in January, 1946 with Ambassador Harriman and the present Lord Inverchapel on behalf of the Council of Foreign Ministers, ostensibly to obtain assurance from the Rumanian Government that a free election would be held. Told that the political methods he required of his Rumanian agents would not be well received in the United States and Britain, his comment, as reported by our Minister to Hungary, H. F. Arthur Schoenfeld, was brief. "Let the sparrows twitter," he smirked. The sparrows twitter over the grave of Rumanian freedom.

EDWARD DUFF

### Adolescent iconoclast

#### OPUS 21

By Philip Wylie. Rinehart, 375p. \$3

Philip Wylie has apparently made it his business to be bizarre; so it is no surprise to find his latest novel a well-worn portmanteau of opinions, messages and personal attacks. The plot may be called slight, and characters are introduced merely to improve the acoustics, as the spokesman of the piece discourses on the follies of humankind—past, present and future. Although he makes an elaborate virtue of writing in the first person, even using his own name in the book, Mr. Wylie hedges his candor with the customary legalistic warning that persons and events are not necessarily drawn from life. That, however, does not hinder his attempts to birch such institutions as Congress, the Catholic Church, *Time* magazine, Presbyterianism and Monsignor Fulton J. Sheen. If Mr. Wylie were half the iconoclast he imagines, what a fearful amount of rubble he would have to clear away all by himself.

Perhaps there is a parable lurking in the story. Within-the-book-Wylie fears the supreme mortal tragedy of death from a throat cancer, only to discover after many pages that he is suffering the inconvenience of a minor, noisome growth. His premature deathbed declarations, culled from Jung, Freud and Vogt's *Road to Survival*, ring

## BOOKS

like the trumpet of doom sounded on a penny whistle. It is idle to remark that the monologues are consistently blasphemous, indecent and shallow, since the author has already assumed that Christianity is the negation of the thought and the personality of Christ, that purity is a vicious perversion and that the Shavian Wylie is most profound when he appears to be the most trifling.

Somehow, his cosmic second thoughts are more tiresome than shocking. There is a happy inconsistency in the proto-Wylie's determination to keep the deuterio-Wylie's skirts clear of dubious practice, regardless of his preaching. Thus there are apologies for promiscuity and perversion, but our hero just happens to be an ideal husband, faithful, non-alcoholic and mindful of his insurance payments. Suicide is approved in theory but forestalled in the actual story.

For all his perfervid demands for the arresting of atomic science and the unleashing of the libido, his preoccupation with the corrupt schoolboy's naughtiness words, his substitution of the universal consciousness for God and his denunciations of Stalin and anti-semitism, tossed in perhaps to catch the temper of the times, Mr. Wylie has written something less than an earth-shaking document. That he incidentally hits on real weaknesses in our society only emphasizes the fact that the call to reform should be sounded from a greater eminence than a dunghill.

THOMAS J. FITZMORRIS

### From the editor's shelves

THE NEGRO IN THE UNITED STATES, by E. Franklin Frazier (Macmillan. \$8). The author, Professor of Sociology at Howard University, declares he is not "concerned with social policy but rather with the processes by which the Negro has acquired American culture and has emerged as a racial minority or ethnic group and the extent to which he is being integrated into American society." Is it possible to mark a clear cleavage between the social policy of the dominant white group and the integration of the Negro into it? Reviewer Daniel G. Marshall doubts it, finding Dr. Frazier over-charitable in his judgments. Scholarship and industry compactly outline the plight of the Negro as he was under the slave trade, the violent catharsis of the Emancipation, his community and institutions, his intellectual life and leadership and the problems of his adjustment.

OLIVIA, by Olivia. (Sloane. \$2.75.) This sad revelation is a self-confessed "work of art" that would make Aristotle and Longinus speechless with desperation, written from "an urgency of confession" in a tone that qualifies as a third-rate whimper. Olivia's story of what she believes to be a totally grand passion—conceived at the age of sixteen for a schoolmistress—may interest psychiatrists as a clinical record of sniveling self-pity. *Emily Tompkins Farrelly* is the reviewer.

## THE WORD

*At that time Jesus said to His disciples: All power is given to Me in heaven and on earth. Going therefore, teach ye all nations, baptizing them . . .*

Bishops and priests have powers which are tremendous; but hardly more tremendous than the powers which are given to parents.

We have a friend who believes that while spending a week-end in our home he saw a sign—a sign from heaven.

It was a sign, he says, that our Jimmy is destined for some special work for God.

He promises that some day he will tell us about it.

Long before he visited us, I too had wondered about Jimmy.

After all, he was born on Trinity Sunday in the year in which that feast coincided with Father's Day; and he was baptized thirty minutes after he drew his first breath.

The very day he came to earth, he was given his title to heaven.

Now he is three years old. He has lived, shall we say, through a trinity of years, which for him form, in a way, one lifetime.

I look at him with something which I can only describe as awe.

He is the image and likeness of God; of the Holy Trinity; of the Father, the Son and the Holy Spirit.

"Let us make man," said God, "to our image and likeness."

And my wife and I—I dare to say it!—said to God, "Let us make Jimmy to our image and likeness."

To God's image, and to ours.

And God consented.

Out of the furnace of His love and ours, there was breathed into existence our son.

Our son Jimmy — mortal and immortal, perishable and imperishable, fragile and indestructible.

Temporal and eternal.

He will live a few years; but he will live forever. He will live as long

as God lives. And because we saw to his baptism, he will live his eternity, we trust, with God.

His life will in some sense be the likeness of the life of Christ.

He will grow in age and wisdom and grace before God and men.

He will die.

He will rise.

Such is the power which has been given to us as Christian parents: not only the power to cooperate with God in the titanic work of creation, but also in the work of redemption and salvation.

There are kings on earth. There are presidents and dictators. There are men

of fabulous wealth and tremendous economic power.

Which of them can leave to his children the legacy that we ordinary Christian parents can leave to *our* children?

"We do hereby give, devise and bequeath to our children perpetual membership in the company of Christ, in the family of God. We endow them with title to life everlasting, to princedom in the Kingdom of Heaven. Whereunto we have set our hands and seals this Trinity Sunday of 1949; to which God be our witness."

JOSEPH A. BREIG.

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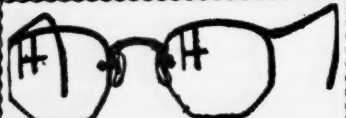
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## THEATRE

**FAR-AWAY PLACES.** Occasionally, about once a month I would say, my mail includes a letter that reads something like this: "I am coming to New York on a business trip, and bringing my wife along for a vacation. We want to see some plays while we are in the city. Can you suggest some good plays and musical shows?"

My heart bleeds when I get a letter like that, since the writer usually says he expects to be in town about a month, and most of the shows I can recommend are sold out from four to sixteen weeks ahead. In my reply I mention the rave show everybody wants to see, with a personal plug for the productions I think are dramatically or morally important. In the meantime I am praying that my correspondent, if he is a man of no more than average scruples, is sufficiently well heeled to buy his tickets from a speculator, at double the box-office price, or else has the fortitude to see *Where's Charlie?*—standing up.

If he is the latter sort of person, and his wife is not too heavy in her nylons, he can nudge his way into most of the hit shows he has been reading about in his local newspaper. As an old SRO hand, I can assure an out-of-town drama fan that seeing a play on the hoof is not as unpleasant as it sounds.

A man who brings his wife all the way from Des Moines to see a show has a right to get blazing mad when he cannot buy a ticket for love or money. He can see the top stars in the best pictures produced in Hollywood in his neighborhood movie house and television will deliver Milton Berle to his living-room. But when he travels across half the continent to see a popular Broadway play, the chances are that he will be turned away from the box-office empty-handed. It's a condition that doesn't make sense, but it helps to explain why the theatre is losing out in competition with other forms of show business.

This is an unhealthy and apparently accelerating trend in the theatre, and its effect on drama in a nation of vast distances might well be fatal. Unless the trend is checked in some way, our drama will become localized in less than half a dozen big urban centers. In a small country like Austria or Holland the urbanization of drama would not be too harmful, for an art that reflects life in the capital is not too far removed from the ideals and ideas of the provinces. But America is a nation of great spaces and diverse cultures, and an art that is shut up in a few big

cities cannot adequately reflect the crossfires and conflicts that sweep over the plains and plantations. To regain its proper position as the most democratic of the arts, drama must draw most of its inspiration and support from the people in the far-away places. The man from Milwaukee who can't get tickets for *Death of a Salesman* is a symbol. When he stops trying, drama will descend to the obscurity of an esoteric art. THEOPHILUS LEWIS

## FILMS

**EDWARD MY SON.** Bowing to the oft demonstrated truism that villainy offers a more impressive showcase for their talents than virtue, actors are constantly on the lookout for roles which allow them to be spectacularly wicked. Robert Morley, the distinguished British actor, went his rivals one better in this quest by turning playwright (in collaboration with Noel Langley) and hand-tailoring a part to his exact specifications. The resulting play, which had a successful run both in London and New York, was competent, but frankly a vehicle.

Its despicable protagonist rose by dint of great business acumen and total lack of conscience from an inauspicious beginning as a bankrupt hire-purchase merchant to the status of millionaire and baronet. In the course of his upward climb he drove his wife to drink, corrupted his underlings, saddled his business associates with the blame for his shady financial dealings, and in general behaved in a fashion almost too inhuman to be true. The only chink in the man's armor was an overpowering affection for his son, which the actor-playwright shrewdly exploited by means of a somewhat artificial device. Addressing the audience directly between scenes, he asked them to bear in mind while judging him that everything he did was for the purpose of securing the boy's welfare. This note of misguided altruism, plus the piquing circumstance that son Edward—whose progress from spoiled brat to undisciplined youth to unheroic war casualty was made abundantly clear—never appeared on the stage, gave an added level of interest to a depressing story of greed and its consequences.

The movie, starring Spencer Tracy as the robber baron, follows the play almost too closely. Its episodic structure, its asides to the audience and its phantom Edward have a contrived look as seen through the realistic eye of the camera. Despite the superior acting of Deborah Kerr, the distintegration of the



wife's character is distressing rather than believable. None the less, the film is a more penetrating and sustained study of evil (too explicitly so in one sequence) than is generally found hereabouts, and is a worth-while product of Anglo-American cooperation in movie-making. (MGM)

**SORROWFUL JONES.** Bob Hope, the irresistible force, here meets with an immovable object in the way of a well-defined plot; and surprisingly enough the two form a compatible partnership. The story is the old Damon Runyon one about a vagrant, undomesticated Broadway bookie who unwillingly falls heir to a small orphan girl left as collateral for a loan, and is led onto the straight and narrow path in traditional fashion by the little child. In typical Runyon-esque style the film juxtaposes gang violence, sentimentality and humor too closely for the comfort of the squeamish. The comedy performances of Hope, Lucille Ball and William Demarest are a delight; Mary Jane Saunders is a blessedly unprecocious youngster; and *adults* should be further gratified by the noticeable absence of leers. (Paramount)

**THE BEAUTIFUL BLONDE FROM BASHFUL BEND.** Preston Sturges, who has successfully applied his particular brand of slapstick comedy to a variety of unlikely subjects, falls flat on his face in attempting a burlesque Western. The plot has vaguely to do with the adventures of a dance-hall girl with an itching trigger finger. But the writer-director apparently considered it of minor importance in comparison with a lot of extraneous noise and confusion and several running gags that should have been buried with the silent films. One of these requires leading lady Betty Grable to serve as manne-

quin for what might politely be described as a documentary about old-fashioned underwear; another contrives to have one of the characters shot on three separate occasions in a region which cannot be politely described; while a third demands that feeble-mindedness be regarded as hilariously funny. The final result succeeds in being even duller than it is vulgar. (Twentieth Century-Fox)

MOIRA WALSH

## PARADE

**THE HUMAN URGE TO TEAR** down the veil that hides the future and to peer into the years ahead was once more given full vent. . . . The fullest expression of the urge seemed to occur among gatherings of scholars. . . . At a Midwest convention, several speakers reeled off a preview of the twenty-first century. . . . The average twenty-first-century man will be six feet, three inches tall. . . . He will live to be 125 years old, but won't look his age. . . . Poetry about those old gray hairs will be meaningless to twenty-first-century folks. . . . There won't be any gray hairs in the century. . . . No bald pates. . . . No fat people. . . . Housing conditions will make the twentieth century seem like a cave-man period. . . . As street noises pass into the home, a filtering device will transform the noises into music. . . . Inspirational murals will beautify the deep freeze of the future. . . . Each time the next century's little woman yearns for a new interior color scheme, she will push a button and the new scheme will immediately percolate all over the home. . . . At other conven-

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tions there were previews of twenty-first-century travel conditions. . . . As the century gets under way, space ships will also get under way, and venture light-years away from earth. . . . Tourist agencies will include the moon in their advertising, and passengers will whiz to the moon in rocket ships. . . . Around the middle of the century, mechanics will start hanging up refueling stations in space for the first through-line to that fascinating red globe named Mars. . . . Sightseers from earth will swarm over Mars, gathering souvenirs. . . . The run to Mars will be more complicated than the one to the moon. . . . The tourists will have to remain on Mars about two years waiting for the earth to come around to the spot that will make the return trip possible.

Man may speculate about the future, and at times even speculate plausibly, but without Divine revelation he cannot attain certain knowledge of things to come. . . . Nobody now living in the world knows how long present-day nations will survive. . . . The fate of all the world's organizations, except one, is hidden from men. . . . In the case of one organization, the future is not hidden. . . . It is known for certain that the Catholic Church will exist on earth as long as the human race does. . . . Four hundred million people know for certain that if there is any twenty-first century, the Catholic Church will be in it. . . . They know for certain that the Catholic Church will move through all the centuries that lie ahead down to the very end of time.

The basis of this certain knowledge is composed of the following ingredients. . . . The Gospels are demonstrably authentic history. . . . Two thousand years of ceaseless attack have failed to shake their historicity. . . . This proven history reports that Christ claimed to be God, and that by a prodigious outpouring of miracles He proved His claim. . . . In these authentic documents, Christ is seen giving His solemn word that His Church will be in the world until the very end of all things human on this globe. . . . In a word, four hundred million people know that the Catholic Church will live on because God has told them it will. . . . To God, there is no future. . . . Everything is Now. . . . At this very moment, God sees the Catholic Church moving through the centuries that lie ahead.

JOHN A. TOOMEY

AMERICA THIS WEEK, our weekly commentary on the news, Fordham University's FM station, 90.7, Thursday evenings, 7:15 to 7:30.

## CORRESPONDENCE

### A question of terms

EDITOR: It astonishes me to note that you continue to use the Soviet propaganda expression, "Franco" Spain. When this matter of fair terminology was presented to Arthur Hays Sulzberger, publisher of the New York Times, he agreed that there was an unfair editorial connotation in the Soviet designation.

I am glad to note that you consistently put the term "fascist" in quotation marks in connection with comments on Spain. HENRY T. EIGELSBACH  
Frederick, Md.

### Concerning overtime on overtime

EDITOR: Mr. Lynch (AM. 6/4/49, p. 218) and I differ on two major points.

1. Is the night rate of longshoremen a night-shift differential or is it true overtime? Is it a higher rate paid for working at undesirable hours and therefore a regular rate, or is it true overtime, payment for working more than the normal working hours in a day or a week?

The U. S. Supreme Court held that it was a shift differential. Prior to this decision, several lower courts held the same—and this before 1947, as evidenced in the Supreme Court's decision.

Mr. Lynch did not answer the historical argument. As early as 1872, almost 50 years before any contract between the industry and the ILA, a night-rate of 150 per cent was established as a differential.

2. Collective-bargaining agreements are as much subject to the basic requirements of Federal labor legislation as are individual agreements. They fall under the restrictions of the Fair Labor Standards Act. Mr. Lynch and I differ on many facts and interpretations of facts, but our deepest variance boils down to this: was the stevedoring industry in good faith in its pay-practices under the Fair Labor Standards Act?

On May 9, 1949 the U. S. District Court in Puerto Rico held that the industry was not in good faith after June 22, 1943. The Court therefore awarded both unpaid wages and damages to these longshoremen. Similar claims of New York longshoremen are being presently decided in the U. S. District Court, Southern District, Foley Square, Manhattan.

Should the Court sustain the claims of the men here, will congressional retroactive legislation wipe out the Court's verdict? This would be an interesting constitutional case.

It is true that thousands of longshoremen have not filed their claims for unpaid overtime. They do not realize that their claims are subject to a two-year statute of limitations and that time is running out on them. No one has told them what their legal rights are.

JOHN M. CORRIGAN, S.J.  
New York, N. Y.

### Dear Sister

EDITOR: Regarding Father Garesché's "Sisterhoods Need Vocations" (AM. 5/14/49), may I express an idea which occurs to me?

One of the best ways to increase vocations to teaching sisterhoods is to make the work of these sisters appear attractive to their pupils. If the teaching sister is a rigid taskmaster, intent on punishing every little foible of her girl pupils, she will hardly encourage many of them to join her community.

My granddaughter came to school with the wrong item of clothing. Result: an hour's detention after school. Someone brings a stink bomb to school: the whole class has to stay in one or two hours after school. A boy is caught smoking a cigarette; he is expelled from school. A pupil is marked 40 on an arithmetic examination when a more equitable grading would be 80.

All these things breed hostility, not joyful cooperation. Certainly, continual fault-finding on the part of teachers does not tend to impress upon pupils any deep desire to take up a religious vocation.

I do not think the foibles cited are typical, but a little girl may run into them just when the idea of a vocation is budding.

Possibly other readers of AMERICA could make other suggestions.

Address withheld GRANDFATHER

### Against generalizations

EDITOR: Congratulations to Mrs. Smith for her interesting "Philosophy in the Nursery," in your May 14 issue.

Her social-worker friend seemed to act rashly in "shattering the illusion of cuteness by remarking that Junior was merely trying to attract attention," but what of the logic of her husband philosopher who condemned a profession because of the mistake of an individual?

Such an unfounded generalization regarding her profession cannot pass unnoticed by a social worker.

MILDRED R. HAGAN  
Brooklyn, N. Y.

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